THE

Hindu Message

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THE HINDU MESSAGE stands or

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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A Vision of India.

THE KONRAI FLOWER.

By K. S. RAMASWAMI SASTRI, B.A., B.L.

O flower beloved of Mahadeva great!
What penance deep and perfect had been thine
That the Great God should accept thee as sign
And symbol of the super-cosmic state!
Thy form is like what sages contemplate—
The holy basic sound that aye doth shine
As symbol of Eternal Grace benign
Whose aid alone can make us conquer fate!
On every morn shine thou upon my eyes!
Let me my sins subdue by touch of thee!
Let me thee place as my love-offering
To that great Lord of earth and paradise
And pray as boon His Love's sweet ecstacy
To shine in me with fadeless blossoming.

Great Thoughts.

Self-Government is the best government. Government from without is a mere crutch or makeshift, to train us up to the power of self-control. God's methods in nature, in providence, and in revelation all point this way. The higher the form of life, the more inward and self-controlled are its centres of nervous and muscular activity. The higher any people in the scale of social existence, the less its dependence upon external restraints for the maintenance of order. Every act of self-control is an added help toward raising a man to the plane of his highest best life.

A man self-made. Though there may be men of this class in the world, we must not exaggerate their value. The title self-made is one which in current use has come to be received as a kind of indisputable challenge to admiration, a proof of intellectual nobility and fitness for high office.

Great respect is doubtless due to the energy of any man who makes the most of his gifts or his opportunity. Such men, may, here and there, rise to the peerage of the world. But the self-made man is badly made who is not ready to confess that other men might have made him better than he has made himself, and especially that institutions which gather and treasure up the wisdom of the past, and are complicated instruments perfected by ages, are likely to educate better than an individual mind, however vigorous, or an individual will however resolute, or a personal aspiration left to itself, however persistent.

Who would not rather have, as his ruler, his doctor, his preacher, his attorney, or his judge, the pupil of the best that the world has thought and learned than the pupil of a master who is master and pupil at the same time, and who, therefore, at any given moment has an educated mind for his educator?

In Browning's philosophy of life he holds that all the troubles and seeming evils of our existence are intended by the Creator to make true men and women of us. . . He is never weary of insisting that the existence of evil is necessary for the development of the soul, that evil has its uses in stimulating the growth of good, that our moral perfection can only be attained by fighting against evil; for life is a passage to a nobler state of existence, and we can only mount thither by making our obstacles "stepping-stones on which we may rise to higher things."

Events of the Week.

Of the Turkish Treaty *The Nation* says:—

The feature of the Turkish Treaty is the unmeasured aggrandisement of Greece. Her empire in Europe will now stretch unbroken from the Adriatic to the Black Sea, and will include a big amalgam of subject races, Albanians, Bulgarians, and Turks. Even more dangerous to her and to us all in the military sense, is the attribution to her of Smyrna with a big hinterland, surrounded on three sides by the Turks. Now Western Thrace is overwhelmingly a Moslem country, and its Moslems are largely Bulgarians by race. Eastern Thrace is mixed and doubtful, but Adrianople, its chief city, is largely Turkish (though the Bulgarians claim a majority), while the Kirk Kilisse region is Bulgarian. The Smyrna hinterland is by a big majority Turkish. Why is Greece thus favored for her forced and tardy adhesion to the Allied cause? Partly because Mr. Lloyd George admires M. Venizulos. Partly because Greece, a minor sea Power, is necessarily and naturally under the wing of the greater sea Power. Greece has got much that she ought not to have, but with all our favors we have not yet given her Cyprus, to which she has a good claim. To be sure, Turkish suzerainty remains for five years over Smyrna, after which there may be a *plebiscite.* That is merely to tempt the Greeks to crush or drive out the Turks before the vote is taken.

* * *

Mr. Lloyd George in the course of his speech in the House of Commons on the 25th of March last said:—

I cannot understand......withdrawing from the more important and the more promising part of Mesopotamia. Mosul is a country with great possibilities. It has rich oil deposits......If we did not undertake the task, perhaps some other country would... What other country will undertake that responsible task, except Great Britain?... We shall certainly claim the right to be the mandatory Power of Mesopotamia including Mosul."

* * *

M. Briand, in the course of his speech in the French Chamber of Deputies on March 27th said:—

"It was in the interests of France that he asked for Mosul (i. e., when as Premier he negotiated the Secret Treaty of 1916) on account of its petroleum fields, because everyone knew that the future would belong to the nation that owned the greatest quantity of petrol. France must therefore maintain herself in that region."

* * *

On these two speeches *The Nation* observes:—

Mr. Lloyd George has saved us the trouble of discussing how far our differences over Turkey turn on the higher morals of mandates and self-determination. In a moment of candour, while answering Mr. Asquith, he blurted out the truth. We are "out" for oil. For our own part, with no Celtic blood to help us, we had long ago reached that realistic conclusion. When we hear a statesman talking 'mandates' we have formed a habit of asking, Is it oil in this case, or coal? It was oil that caused us to guarantee the "integrity and independence" of Persia" and induced Mr. Churchill to take for the Admiralty half the shares in the company which enjoys the concession of the Persian oil-field. It was oil, with Mr. Churchill again in charge (this time at the War Office), which led us to claim Mosul and Upper Mesopotamia. We do not pretend to know whether these wells are as fabulously rich as some suppose, and we doubt if Mr. George is right in thinking that most of them, or the best of them, are near Mosul. That is a detail however; undoubtedly there is oil round Mosul, and both Paris and London know it. Since both the Allies agreed long ago to dismember Turkey, the question now presents itself, which of them shall have it? M. Briand may exaggerate when he says that the future belongs to the nation which has the most oil. Some might venture to ask timidly whether courage and a sense of duty, not to mention science, may not also be subordinate factors in that future world which the Allies are shaping. But let us agree that oil will count. Well, we have got Burmah and Persia not to mention Lower Mesopotamia (where also, we believe, there is much oil) and some as yet undefined relation to the Transcaucasian field; France wants a share.

* * *

The state of things in Fiji as revealed by Messrs Andrews and Manilal is something unimaginable. Our countrymen and women who had the misfortune to go there are being harassed, persecuted, starved, kicked, bayoneted and outraged in the broad daylight. Still our mighty Government is unable to protect them from these Fijian atrocities. When we find even China protecting its own sons and daughters from the slavery sought to be imposed upon them, we can only pity our Government's helplessness. Here is what China did in the words of Mr. Andrews:—

"This circumstantial account cannot be passed over, amid the incidents of the day, as if nothing were at stake. The honour of India, in the eyes of the whole Southern continent, is really involved in such a question. If one quarter of such treatment had been administered to the Japanese, who are living in Fiji, there would have been a fleet of ships of war, cruising about the Islands, within a few days of the occurrence, and an immediate demand for the repeal of such obnoxious legislation. China has not got the armed forces of Japan, but even China has a patriotism equal to that of Japan itself and though she might not have been able to send any armed force, she would never have endured the insult. When I was in Fiji in 1917, an incident had just happened which was significant of the new spirit in China. The Colonial Sugar Refining Company managed to get down to Fiji a ship load of Chinese labourers, (under far better conditions as to wages etc., than the Indian labourers,) but when they landed, and saw the coolie 'line' and the conditions, under which they were supposed to live, they turned round at once and threatened the overseers, who had brought them, and demanded their own immediate return to China. One of the overseers, who was present, said to me, "Why, they turned on us so fiercely, I thought we should all have been murdered?" Then the Chinese President of the Chinese National Society, at Suva, was called over, post-haste. He fully agreed with his fellow-countrymen, that for Chinaman to live under such conditions, was unthinkable. He cabled to the Chinese Government, and received the order that everyone of the Chinese labourers was to be repatriated immediately, and no more were to be allowed to come out."

* * *

The *Daily Herald* speaks thus candidly about Dyer's terrorism:—

"I shot," he says "to save the British Raj." None of the appalling events which we have outlined above denies the truth of that even more appalling statement. Perhaps it is true. Perhaps British rule in India is so odious to the natives that the bloodiest frightfulness is needed to maintain it. General Dyer (with the kindly blue eyes) has said so. But if it is true, let us have done with hypocrisy. Let us abandon the cant that we are trustees for the Indian people. Let us make the outrages we now attempt to hide our loudest boast. For our part, we cannot believe that even this monstrous line of defence, worse then the charge it is intended to rebut, is in fact true. Not all men have kindly blue eyes. Not all English officials in India would prefer to bomb a village than run the risk of being laughed at. Let the thing be put to the test. Let us for a time—for the first time—attempt to deal with India as a free and responsible partner, with trust in substitution for tanks, autonomy for artillery. Then, if we fail, if our rule is not wanted, the choice will be clear: it will be General Dyer's terrorism or the abandonment of a lucrative field for the energies. in business and administration, of our younger sons. Our belief in the humanity of our race is not so exhausted that we have any doubt as to its choice."

The Hindu Message

The Turkish 'Peace' Terms.

The long waited for Turkish Treaty was at last handed over to the Turkish Delegation on behalf of the Allies on Tuesday the 11th ulto. In our last issue we gave the official summary of the Treaty and in this issue we print the Gazette of India Extraordinary containing the conditions of the Peace Terms together with an Explanation and a Message from the Viceroy. The Viceroy himself says that in spite of all his explanations the terms of the Peace settlement with Turkey are such as must cause pain to the Muhammadans of India. How can it be otherwise when the Treaty imposes terms "which not merely destroy the Turkish Empire and make of the Turkish people helots to be bound for ever to the Chariot-wheels of the Allied Powers, but strike a mortal blow at the integrity of the Khilafat and trample ruthlessly on all the most cherished essentials of the Islamic religion." By the terms of the Treaty Turkey becomes extinct as an independent power. England, France and Italy take all they can hold or want and give the rest to Greece. Nothing is to be left of Turkey, nothing of the temporal power of Islam. The Sultan will be allowed to remain in Constantinople, but only in circumstances which will render his residence innocuous, if the Allies sternly prevent all efforts to make it a centre of political and financial intrigue. He will be a prisoner in his own capital, which will be as closely in the grip and under the control of the Allies as it is now. He will not be permitted to retain any armed force in the capital except a bodyguard of 700 men. A 'zone of the Straits' is created extending far inland upon both sides of the great water-ways, to which Constantinople owes her unparallelled strategic importance. The administration of the zone is entrusted to a Commission composed of British, French, Italian, Japanese, Greek and Roumanian delegates. When and if they join the League of Nations, America, Russia and Bulgaria will be admitted on the Commission. Thus Greece and Bulgaria even will be represented on the Commission but *Turkey will not be represented at all*. This "Commission of the Straits" is apparently an independent body and not an organ of the League of Nations. The straits are to be open in war as in peace, save when they may be closed for a blockade declared by the League. The Turkish army is limited to 50,000 of whom not more than 25,000 are to be officers. Of this force 15,000 are to be technical troops and the remaining 35,000 to be gendarmes only. They are to have no guns heavier than mountain artillery, no tanks, armoured cars, gas apparatus or flame-throwers. Turkey is not to have any Navy or any Air-Force. She may not import or export munitions ; she may not manufacture them except under Allied supervision. She is in fact to be disarmed as completely as words can accomplish. The financial clauses completely strip the Turkish Government of the powers ordinarily vested in the rulers of a State. A Financial Commission is set up composed solely of British, French and Italian delegates. Its powers are so extensive that no vestige of Turkish independence is left. No budget, tax, loan, customs duty or financial legislation will be legal without the Commission's assent. All that is left of Turkey in Europe right up to the Chataldja lines including Adrianople and the Bulgarian regions round Kirk Kilisse, goes to Greece with the exception of Constantinople and Derkos area which suppies Constantinople with water. In Asia Minor Greece is to receive the Smyrna and Aidni districts ; Armenia is to be free and independent ; Palestine will, of course be administered under a mandate doubtless to England. Syria and Mesopotamia are recognised as independent but subject to Mandates doubtless to France and Great Britain. The Hedjaz is to be independent and Turkey is to recognise the *status quo* in Egypt, the Sudan, Cyprus, Morocco, Tunis, Libya and the Ægian islands. Such is the end of Turkey and the Turks. Yet the Viceroy in his message to the Indian Moslems expresses "the confident hope that a Turkey regenerate and full of hope and strength will stand forth in the future, as in the past, a pillar of the Islamic faith." Is there a Turkey left behind to justify this expression of hope. To quote Mr. Yakub Hussain "now what little is left of Turkey according to the treaty is with the exception of Constantinople, entirely in Asia Minor. It is well-known that Asia Minor under the provisional regime of Mustapha Kamal and his band of Nationalists refuses to submit to the behests of the Government set up at Constantinople under the British auspices. This conditional offer therefore (the threat held out to Turkey that if she fails to fulfiil the conditions of the treaty faithfully she will forfiet her rights and title in Constantinople) can have only one of the two purposes :—It is a bait to Asiatic Turkey to surrender its independence and its birthright in order to have the glory and honor of a Capital at Constantinople and rule there "under the menace of the British, French and Italian guns" or it is a threat of expulsion to the Government of Constantinople as a punishment for not doing what, owing to the tactics of the Allies, it has been deprived of the power of doing." The latter alternative *viz.*, the expulsion of the Turkish Empire from Europe is what the Allies have been not only aiming at but have also proclaimed all along from time to time. When Turkey wantonly entered into this war Mr. Asquith defined the attitude of the United kingdom in these clear words :—"It is not the Turkish people, it is the Ottoman Government that has drawn the sword, and which I venture to predict, will perish with the sword. It is they and not we who have rung the death-knell of the Ottoman dominion not only in Europe but also in Asia. With their disappearance will disappear,

as I at least hope and believe, the blight which for generations past has withered some of the fairest regions of the earth." Again Dr. Herbert Adams Gibbons in his article on "Constantinople The Greatest Problem" in the *Century Magazine* for April 1920 writes :—

"President Wilson's Christmas present to the belligerents in 1916 was a note in which the warring nations were asked to state their peace programs. On January 10, 1917, the Entente powers handed to Ambassador Sharp in Paris an explicit reply, in which they openly affirmed the objects they sought by continuing the War. The 9th paragraph of this answer stated textually that the near-Eastern policy of the Entente was "the enfranchisement of populations subject to the bloody tyranny of the Turks; the expulsion from Europe of the Ottoman Empire, decidedly alien to Western civilisation." When this reply was written, the Entente powers were acting in harmony. By secret treaties made in 1915 and 1916, the general lines of the near Eastern settlement had been decided upon. Not only in writing but also on a map, the Ottoman empire had been divided into spheres of influence by Great Britain, France, Russia and Italy. There was no uncertainty in the statement that they intended to expel the Ottoman empire from Europe."

Similarly Mr. Yoshisila Kazuu writes in the March Number of the *Asian Review* :

"A very interesting sidelight has been thrown upon the Trukish question by a press despatch from Switzerland, which states that the text of the secret Pact of London which was for the first time disclosed to the world by the Bolsheviks in 1918 containd some slight errors and entirely omitted the clauses providing for the *complete disappearance of the Turkish Empire* from the map."

In the light of these statements we can well realise how the conditions of the present "Peace" treaty have definitely cleared the air by removing all possible doubt or misunderstanding in regard to the real intentions and motives of the Great Powers not only towards the future of the Ottoman Empire but also the world of Islam at large. The nominal suzeranity of the Sultan in Constantinople will be a mere mockery and in referring to the maintenance of this so-called soveriegnty of the Sultan at Constantinople, M. Millerand has simply added insult to injury when he said "This decision emphasises their (Allies) desire to conclude with the Ottoman Empire a just teaty which takes into account the legitimate rights, interests and aspirations of Turkey—a peace based on the principles of right, liberty and justice for the victory of which the Allies fought." What a monstrous perversion of language ! Just Treaty indeed !! From the point of view of the victorious Allies, the Treaty may be just, though undeniably severe. The Allies would no doubt have been justified in saying "The Turks before they threw in their lot with Germany received clear and emphatic warnings from us of the doom which their choice must bring upon them in the event of defeat. We did not require Turkey to join us. We offered to uphold her independence and integrity on the single condition that she should remain neutral. She deliberately rejected this offer. From ambition and from greed she made herself without wrong or provocation from us, the zealous tool of our enemies. She must naturally pay the penalty. She has but herself to blame if it is severe." But is this the spirit that should predominate if one wants real and lasting peace. A peace concluded with this vindictive spirit, with this spirit of 'woe to the vanquished' can never last long. It will surely fall by the weight of its own injustice. As it is, this treaty is a deliberate and contemptuous flouting of the sentiments and religious convictions of seventy millions of Indian Mussalmans. The whole of Turkish Turkey is in full revolt and neither the financial control nor the reorganisation of Justice neither the protection of minorities nor the liberation of the Armenian and Kurdish provinces, are likely, as *The Nation* points out, to be enforced without hard fighting for which at present the Allies have neither the will nor the troops. Eastern Thrace has yet to be occupied by the Greeks and most of the 'international zone' on the Asiatic side is still in the hands of Mustopha Kamal's troops who continue to win victories. Everything is in a flux and even the supremacy of France in Syria is disputed. The Treaty, as Signor Nitti said, cannot be imposed without another war in Asia Minor, and who will wage it ? Echo says—Who.

Of the Turkish Treaty *The Nation* says :—

The Turkish Treaty is said to be a success for Great Britain because (1) the control of the Straits will be chiefly naval, and (2) because we have set up a puppet Government at Constantinople, put in our own controllers at the ministries, installed our creatures in office, expelled or imprisoned our Turkish opponents, and closed down the Assembly. The only result is however, that this palpably foreign *regime* in Constantinople wields power no further than our naval guns can carry. Signor Nitti, fresh from presiding over the Supreme Council, has stated his views frankly. He predicts a war in Asia Minor, to which Italy will contribute "neither a soldier nor a lira." "You have taken from the Turks their sacred city of Adrianople. You have placed their capital under foreign control. You have taken their ports and the greater part of their territory. The five (Turkish) delegates chosen by you will sign a Treaty which will have the assent neither of the Turkish people nor of the Turkish Parliament." None the less, Italy is not above taking her share. She is to have her economic sphere in Adalia, and three-quarters of the rich coal-field of Heraclea, a valuable prize. But was not Smyrna promised to her before Mr. George changed his mind and gave it to Greece? Signor Nitti's outburst has not found its way into our daily press? Why?

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Notes and Comments.

In passing on to the third chapter of Mr. Holland's work, "The Goal of India," we find that he gets bewildered by the variety provided by Hinduism, and forgets that he had already proclaimed the "unity" discernible in them all. He makes the incomprehensible statement that "the fact of their seeming coherence in a single system baffles and bewilders our understanding." We think this circumstance ought to compose, and not disturb, the mind of a true inquirer. The truth which Mr. Holland does not comprehend is that Hinduism provides for men in all stages of progress and for their progress onwards to the goal of existence. Hence it is both a religion comprising all the spiritual stages possible, and a social system which provides a suitable place for all whom God sends to take their place within its fold. Mr. Holland calls the Hindu social system 'too narrow," and yet he says,—"Be your views what they may—athiest or polytheist panthiest, or monothiest—you are still a Hindu." The truth is that Hinduism provides help for all, and gives all the opportunity for spiritual growth. The fact, also, is that men in all castes do grow and many in all castes attain even to perfection. Mr. Holland quotes a Western writer as saying:—"Hinduism is just the marriage of the ancient Brahmanical thought and law with the popular cults." It is easy to state what is not wrong in this statement. It is Vedic thought and religion that has absorbed and assimilated every other form of Indian worship. Both Brahmans and non-Brahmins have contributed to the accomplishment of this aim, and herein is the strength and the universality of the Hindu religion.

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Mr. Holland, in proceeding to speak of the "Early Religion" of India, is attempting to deal with a matter where many have failed before him for the reason that they have not the training needed in our thought and traditions. He says that "the early Aryans were a race of polytheistic nature-worshippers." The *Rig-Veda* itself gives the reply to this foolish statement when it says that the entire world was created from the body of the all-pervading God or Purusha, one and supreme. Mr. Holland tries to get over the difficulty by saying that "we discover, amidst this crowd of polytheism, an individual here and there feeling his way towards faith in the unity of God." The Hindu traditions have declared that the Vedas at large, and in particular also the hymns of the Rig-Veda, are not the compositions of the Rishis. The Rishis appear, some before others—but they only proclaim the Veda, and are not the *composers* of it. So, the propounding of the doctrine of the Unity of God is not to be assigned to the "individual" Rishi, but to the Veda itself. Mr. Holland commits himself to various absurd statements. *First* he thinks that the religion of the Rig-Veda is a simple worship of Nature-Gods. He says:—"The religion of the Aryan was a very simple thing." But let us listen to Dorothea Jane Stephen, a writer who has recently written a work called "Studies in Early Indian thought." She says in it.—"This hymn (X. 129) sums up the whole thought of India, so far as philosophers can carry it." The truth is that Mr. Holland and other foreign writers have not the intellectual equipment needed fer gaining a true knowledge of India's life and thought. Sir John Woodroffe has said:—"It has been well said that probably in the whole world there are not two more dissimilar persons than an Englishman and a Hindu." It is no wonder then, that Mr. Holland is such a conspicuous failure when he attempts to understand the Rig-Veda. Sankaracharya, when he refers to this great and holy source-book of Hinduism, applies to it the epithet महत (sublime). No foreigner can rise to a true conception of its grandeur and significance as a revealer of spiritual truth for the Hindu.

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Another absurd idea of Mr. Holland is that ritual and priestcraft came into India *after*—not during the time of—the Vedic hymns. He writes:—"Arid and soul-destroying was the period of priest-craft that succeeded the age of the Vedic hymns. The next stratum in Sanskrit literature is the Brahmanas, dreary collections of sacrificial and sacerdotal lore." But let us listen to what a *scholar*—not a missionary with all his bigotry, vanity, and prejudice—has to say. Dr. Bloomfield, in his work on "The Religion of the Veda," says:—"The Rig-Veda presupposes a tolerably elaborate and not an uninteresting ritual, or scheme of priestly practices, in connection with the hymns." It is true that the Yajur-Veda exhibits a *more* elaborate ritual, but the ritual in the Rig-Veda is already elaborated enough, and this is fully brought out in Martin Haug's Introduction to the Aitareya-Brahmana. But scholars are free from the prejudices, often of an ignoble character, which disfigure the missionary in India of the normal type. We will end with quoting what Dorothea Jane Stephen has to say of some of the gods of the Rig-Veda:—"Of these gods, Brihaspati is a sort of sublimated Brahman, in the name of Vak we see a shadow of the doctrine of the *divine word*, the Logos; &c." Moreover, all Vedantists in India seek authoritative passages for their metaphysical doctrines in the Rig-Veda also, and this is a complete refutation of Mr. Holland's absurd idea that the religion of the Rig-Veda was "a very simple thing,"—simple nature-worship. Dr. Bloomfield declares that this view is "faulty," and avows that he had himself been misled in his "earlier" days." He holds that the Rig-Veda contains "thought which, in its way and along its particular avenue, has become final for all time in India, and even outside of India." Again he says that "these poems are incidental to the sacrifice." It is thus clear that Mr. Holland's cocksureness about the Rig-Veda is simply ridiculous and born of ignorance and prejudice. He is simply proclaiming his own personal feelings when he speaks of "the externalism fostered by the Brahmins." Any reader of our sacred works ought to know that it is the non-Brahmin classes' desire to avail themselves of the Vedic doctrine of ritual that brought the Brahmins within the boundaries of the sacrificial enclosure.

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Mr. Holland's treatment of the Rig-Veda has been so unsatisfactory that we cannot hope for anything truly valuable from his treatment of what he calls "The Philosophy of Hinduism." It is true that "the Hindu spirit is largely the product of Hindu philosophy"; but it is also true that Hindu philosophy is not pure speculation as European philosophy is, but is *vitally* connected with the ethical and devotional aspects of Hinduism and is therefore a matter of practical and personal realisation. Mr. Holland says:—"Through Brahman influence and teaching, the chief doctrines of their schools have so permeated the whole world of Indian thought and affected all classes of society that the ruling ideas of Hindu philosophy supply the background, the atmosphere, of religious thought and feeling everywhere." This is certainly true, and ought to dispose of the idea, now made current, that the Brahmins have never toiled for the masses of the Indian people. In one of the Madras Convocation address, the speaker—the late Mr. H. B. Grigg—addressed the non-Brahmin Hindus as follows:—"Freely have ye recieved, therefore give back freely and more abundantly." The non-Brahmin

of today is making more, far more, return than Mr. Grigg could ever have imagined even in his dreams. "Never trust the Brahmin, never help the Brahmin, never vote for the Brahmin,"—is the burden of the non-Brahmin's song of gratitude for what he has received. But let the non-Brahmin have, in full measure, the joy and blessing of his new gospel of hatred. No Brahmin need grudge him the gains of his numberless seats in councils of all kinds, of his monopoly of offices in the state, and so on. The Brahmin, of course, like the non-Brahmin, cannot get on in the world without money. He can make it in new walks of life, if he qualifies, himself. But let us hope that he will "keep his place in the sun,"—that he will not abandon the task entrusted to him of "guarding the treasury of Dharma," of "permeating the world of Indian thought" with the "ruling ideas" of Hindu philosophy by his strenuous endeavours as a teacher of the masses of our people. Mr. Holland, although a missionary by vocation, acknowledges to the full the extent of the Brahmin's past endeavours to raise his non-Brahmin co-religionists. This and other testimonies to his past career of service and usefulness among his country people ought to serve as incitements to fresh endeavours in this chosen field of activity.

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Mr. Holland's account of the Hindu philosophy itself is very meagre. His knowledge of it is so contemptibly meagre that we had better make no attempt to refer to it at all. We cannot, however, omit to state that even here he exhibits his petty missionary spirit so full of prejudice and ignorance. He says :—"Union with God, not salvation from sin, is the desire of every Indian heart." Evidently Mr. Holland does not know that it is the man who is free from desires of all kinds,—who has *chitta-suddhi*—that can attain to "union with God." Again, he says :—"Hence (*i.e.*, from philosophy) comes idolatry; for all is divine." This is entirely false. When the Hindu Vedantin says that "all is Brahman" (सर्वं ब्रह्म), he means only that the material world has no existence independent of Brahman,—*not* that all material objects are divine in their nature. It is such ignorance that the Christain missionary passes on his rural or suburban audiences as the quintessence of wisdom. No wonder that his is the true case of the blind leading the blind, which the Kathopanishad has in view. We will not quote any more such examples of missionary wisdom from Mr. Holland's work.

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Mr. Holland speaks of Gautama the Buddha as "India's greatest son." We object to this statement, but do not propose to pick a quarrel with him on that account. Mr. Holland says:—"The central thought revealed to him by the light from heaven was that salvation lay in freedom from desire." But we have shown that this is already found in Hinduism. Mr. Holland says further that "Buddha's message lacked one thing,—belief in grace," and that "religion cannot get along without that word." "Buddha's message is at bottom atheistic." "God, prayer, forgiveness, grace, immortality: these words he blotted out from our vocabulary." Still, Mr. Holland will not make peace with us Hindus. For he says, "A thousand years later, Hinduism was back again in full possession with seven more evil spirits ; and the last state was worse than the first" There is really no arguing or parleying with a bigot of this type. We cannot follow Mr. Holland into his account of Jainism which he styles as "one doomed to inconsistency;" "rigorous asceticism and scrupulous abstention from the taking of life are the chief characteristics of this sect." Mr. Holland forgets that he who sincerely aims at attaining the highest of ideals is sure to reach a larger measure of practical attainment than one like the Western follower of Christ, who, on the ground that Christ taught an unattainably high ethical ideal, scatters morality to the winds and devotes himself sedulously to the ideals of the burglar and bully in all his dealings with mankind elsewhere. We would also thank Mr. Holland for quoting Hopkins' description of Jainism as a religion which teaches one "to deny God, worship man, and nourish vermin." Christian tolerance and fair-dealing with opponents is here well and truly exemplified, indeed !!

Social and Religious.

Is caste by colour?

BY G HARISCHANDRA ROW

Some wiseacres contend that caste is by colour, and not by birth. If it were not by birth, then it must not be by conduct either ; for it is not possible to say that conduct always conforms to colour: How can we assert that a man with a white colour shall always possess the quality of *Satva* ? May he not be endowed with *Tamas* ? Similarly, it is not correct to state that those who are of a *Satvic* temperament are necessarily equipped with white bodies. If, therefore, you wish to accept the theory of caste by colour, you must reject the theory of caste by conduct ; if, however, you would recognise the latter theory, then you must give up the former. Perhaps, you urge that there are a few verses postulating that the Brahmans and other caste men possessed the white and other colours respectively. Let them remain ; but how can you infer from them that caste is derived from colour ? You might hold that all Brahmans were white ; but what authorities would show you that all white men were Brahmans ? Is it anywhere stated that caste should be based on colour ? Can you point out any persons who derived their respective castes from their physical colours ? If not, your theory must be a mere hallucination. How can the proposition that Englishmen are white tell us that those who are white are Englishmen ? If every white man were to be an Englishman, then even the Siberians must be Englishmen, which is however, absurd. Therefore, the proposition that all Brahmans are white is like the statement that all Englishmen are white ; and just as all white men cannot be Englishmen, so also all white people cannot be Brahmans. Here it may be added that similarly, statements regarding the *Satvic* temperament of Brahmans do not necessarily imply every *Satvic* person's being of the Brahman caste ; for when we say that kings are endowed with strength and valour, we do not indeed mean that every man—even a servant—who possesses those attributes is a king.

Again, according to your theory of colour, many of those who are recognized as Brahmans must not—for they are not always white—be regarded as Brahmans ; similarly, Sree Krishna and Sree Rama, owing to their colour, must be removed from Kshatriya caste. The Negross must be Sudras ; the Chinese Vaisyas ; the Red Indians Kshatriyas ; and the Northern Europeans Brahmans !

Moreover, when one saw another, one would ask the latter "What is your caste ?" Now, if caste were by colour, the inquiry about caste would be meaningless, since the colour of the body was perfectly visible to the eye ; but since the question was asked about the caste of the person without at all taking into consideration the colour of the body and without determining the caste by that colour, we can understand that our ancient writings did not base caste upon colour. King Dushyanta, for instance, had been anxious to know the caste of Sakuntala ; finally,

be managed to find out her caste, not by looking at her colour, but by some other means, (e. g.) "*Satam hi sandeha padeshu vastushu Pramanam antahkarana pravrittayah*" (To the virtuous, in matters of doubt the tendencies of the mind are authoritative.)

Objection:—If *varna* (caste) did not owe its existence to varna (colour) why should the word *varna* meaning colour be employed as a synonym for *jati* meaning caste? It is so employed; therefore, caste is due to colour.

Answer:—If caste were not based on birth, why should the term *Jati* that means birth be used as an equivalent of *Varna* or caste? It is used, however; therefore caste is due to birth: If the word *Varna*, since it signifies colour were to support the theory of caste by colour, then why should not the word *Jati*, since it signifies birth, support the theory of caste by birth?

Further, if you contend that *Varna* (caste) issues from colour since caste is called *Varna*, then may I similarly contend that *Varna* (a letter—such as अ of the Sanskrit Alphabet) comes from colour since a letter is called a *Varna*?

Again, even in this hot country some are born with white bodies; some, again, become white by disease; what must be their caste? Would you place men like King Pandu, in the Brahman caste?

Further, the colour of the skin sometimes changes under climatic and hygienic conditions: The same man may change out of recognition; his friend would exclaim "you are now so black, that I could not at first recognize you." Is his caste to change with colour? How many castes does a chemeleon possess?

If you argue that the Aryans, living near the North Pole, had been, on account of the climate, all white skinned, and therefore all Brahmans, though they afterwards became divided into different castes in their migrations through different lands, you contradict such authorities as the Purusha Sukta that speak of a four-fold division existing at the earliest period of human history. Did the Rig Veda belong to that period or not? If it did, then the four castes did exist at that time; for they are mentioned by Purusha Sukta and some other parts of the Rig Veda. If, however, you urge that its composition was not of that date, then how would you account for descriptions of such things as nights unusually long which, according to Mr. Tilak, could possibly have occurred only near the North Pole in a particular age? Thus, when the Rig Veda existed at the Arctic home of the Aryans, the four castes mentioned by that Veda must have existed there; how then could you say that only one caste had prevailed in that locality? In other words, if caste depended on colour, the other three castes should have no existence in the Polar region; they did exist, according to the Vedas and therefore caste had no connection with colour.

Again, if castes were based on colours, there should be as many castes as there are colours in nature—at any rate, seven, as Newton's Spectrum Analysis shows, and usages like *Saptarchi* indicate our ancestors' knowledge of the number seven with reference to light; but only four castes have been recognised by them.—"*Nasti panchamah*" (There is no fifth caste) says Manu. Therefore castes are not based on colours.

Then again, is the colour of the parents transmitted to their son by heredity or not? If it is, then their caste also must be transmitted; for caste is, in your opinion, derived from colour; that is, the caste of the son must be the caste of the parents—you confirm our theory of caste by birth! In other words, the son's caste is derived from his own colour, his colour from that of his parents, and his caste therefore from their colour or caste.

Again, when the ancient writers state that a Brahman is white-coloured, they do not necessarily mean that the physical body of a Brahman is white; they may as well mean that the mind, or rather the *Satvic* quality, of a Brahman is white. Has *Satva Guna* any colour?—You may ask. It has, by *upachara* or Figure of Speech; for the memorable passage "*Ajam ekam lohita sukla krishnam*" of the Svetasvatara Upanishad describes *Prakriti* or the primordial cause as endowed with three principal colours. In his commentary Vijnana Bhagavan has the follwing "तेजः सृष्ट्वा तदवस्थापन्नत्वात् लोहितां......अथवा, लोहितां=रज आत्मिकां शुक्लां=सत्व आत्मिकां. कृष्णां=तम आत्मिकां" (As *Prakriti* creates fire and in so doing assumes its form, she is red. As she creates water and thus assumes its form, she is white. As she creates the Earth otherwise called food and assumes its form, she is black. Or again, she is red; that is, she manifests as *Rajas*. She is white; that is, she is of the form of *Satva*. And lastly, she is black; that is, she is present as *Tamas*. Thus *Prakriti* has three colours.) What is found in the effect must be inherent in the cause; the three colours are found in the visible world; and therefore, thy must be latent in *Prakriti*, its cause: The cause is triple-coloured, because the effect is triple-coloured. Or again, the three colours represent the three *Gunas*. Why should qualities be called colours?—You may ask. By similarity: Just as some red powder colours a piece of cloth, so also *Rajo Guna* creates *Raga* (redness) or desire in the mind, infusing enthusiasm into it for work; *Satva* is spoken of as the white colour on account of its clearness or purity; and lastly, just as the black colour of a dark night envelops the world in darkness, so also does the *Tamo Guna* make one oblivious of one's duty—bringing on torpor. The three qualities, therefore, may be meant here by the three colours. Perhaps, you will now ask how five castes could come from only three colours or qualities. By distribution; for instance, the quality of *Rajas* predominates, while *Tamas* occupies a subordinate place, in a Vaisya. Is caste, then, by quality?—You may ask. Not necessarily of this birth, but of a preceding one, as I have shown in one of my articles.

Some argue that at first there had been only two *Varnas* the *Aryans* and the *Non-Aryans*, the former having been white-skinned and the latter black-skinned, and that subsequently the priestly and other occupations of the former divided them into the Brahmana and other *Varnas*. In the combination *Arya-varna*, *varna* may not mean a caste in the technical sense; it may simply mean a group, or class, so that *Arya-varna* means a class of *Aryans*; the mention of two *Varnas* therefore in the context does not imply the presence of only two castes or the absence of the four-fold caste-system in the Vedic age. Moreover, the words *Aryans* and *Dasyus* may mean noble or venerable people and the opposite respectively so that the terms may not refer to two distinct tribes or races to be regarded as two different castes; and even should the words imply two distinct races, still there would be nothing preventing their division into castes: Just as the Bengali nation, though it is spoken of as a unity, can yet admit of its division into four castes, so also the *Aryan* tribe or nation could well have its sub-divisions or castes; would the mention of a wider circle necessarily imply the absence of a narrower one inside? Neither is it a fact that the inner circles—the Brahmans and others—are not to be found in the Vedas; and thus since the four castes are cleary described, you must place them within the fold of the *Aryans*. Our opponents may urge that these sub-divisions do not occur in the earliest portions of the Vedas, and that therefore they were a later development. It is a blunder to assign dates to

in the sense of venerable only and since the *Aryans* were a venerable race of mankind they may be supposed to have been white, you may retort. But why should you restrict the word to this sense? Moreover, may not *Arya varna* mean *suvarna* or the good colour, the golden hue—for gold is called *suvarna*? Were all the Aryans then on account of their yellow colour, Vaisyas? Similarly, what is the meaning of *Dasa varna*? You must understand these terms before you theorise. What was an *aryan*? One who possessed the *Arya varna*. What was *Arya varna*? The colour of an *Aryan*. Thus, your knowledge of the one would depend on the knowledge of the other, and *vice versa*. What is a rose? That which possesses the rosy hue. And what is the rosy hue? The hue of a rose. A *Brahman* is one who has the *Brahman* qualities, and the *Brahman* qualities are those that pertain to a *Brahman*, *Brahman* being an unknown quantity! Further, when there were only two colours black and white, how did the other two castes—Kshatriya and Vaisya—arise?

Objection:—The different occupations of the Aryans gradually caused different colours in their skins, and these colours finally divided them into different castes.

Answer:—Certainly! Some Aryans spent their days in dark caves and forests: further, they lost their blood by fasting, and consquently became white. Some, again, turned red on account of their constant contact with the blood of the enemy and on account of the strong feeling of wrath that boiled their own blood. A few blessed people, again, touching gold, became golden-hued. Lastly, the rest, who through misfortune had to work in the hot sun all the twenty-four hours and bear all the dirt of the upper classes, were reduced to the state of charcoal. The four divisions of the Aryan community thus became known as the four castes respectively! But instead of assuming colour in the middle, why should you not regard occupation as directly responsible for caste? Moreover, how can you say that the Aryans had no occupational differences before they entered India? Had they started out as soon as they had been ushered into existence near the North Pole? If not, that is, if they had enjoyed a settled habitation there, what had prevented them from adopting different occupations? Had they not developed religious ideas—the worst barbarians have developed them—and had not some of them officiated as priests? Had there been no enemies in the camp itself—no plots and revolutions, as among the tribesmen on the hills in our own times—even if there had been no enemies on the frontiers, and had not, therefore some men acted as defenders of the nation? Had the soil been altogether unfit for cultivation, and had the people possessed no commodities for sale or exchange—had not some been agriculturists and some merchants? And lastly had not the services of some been requisitioned by the rest? When all occupations had prevailed all castes must have prevailed. Even when the same person had performed diverse functions, he must have been marked out by a particular office. A weaver, for instance, who prepares a piece of cloth and then puts it on the market, is still called a weaver rather than a merchant, though he performs the two functions of weaving and selling; at any rate, people assign some profession to him—whether that of a weaver or a merchant—though it may not be scientifically determined. Some writers are classed only as Poets, Philosophers, or Historians, though they have written on various subjects—Sankara or Herbert Spencer, for instance. Different vocations having thus existed different castes must have existed among the ancient Aryans. Again the functions of any caste are not such as to form or favour one colour only, causing different portions of the Vedas; for their present arrangement, for which Vyasa is responsible, is certainly not according to their chronological order; parts of the *Atharva Veda*, for instance, may be more ancient than parts of the *Rig-Veda*, so that incidents chronicled by the former may be anterior to those recorded by the latter. Some parts, again, are not available now; thy have become extinct—उत्सन्न; are thy more ancient than the extant Vedas or not? If thy are, for the hoary character of them is indicated by their disappearance as of our great grandfathers, then the subject-matter of the *Smritis* must be more ancient, being derived from the then existing Vedas: and when it is more ancient, the caste-system which forms part of it, must be more ancient than what is treated of even in the first few chapters of the Rig Veda! Further, however skilful a historian may be, he will not always find it easy to describe the earliest events in the earliest part or sentence of his work; to suggest that what is not mentioned first in the Vedas bears a subsequent date would therefore be as absurd as to suggest that what is not related in the first paragraph or sentence of a book on history took place only after what is described first had taken place; and where many things equally ancient and important were to be dealt with, they could not all be described or even named at one and the same time: there would be precedence in expression, though not, perhaps, in experience.

Objection:—In the bulk of the Vedas, there is no mention of caste; and therefore there was no caste in the Vedic period.

Answer:—In the bulk of the Vedas, there is no mention of the horse or the palmyra tree; and therefore there was no horse or the palmyra tree in the Vedic age! Even when there is no reference to a thing, you cannot infer its absence; when there is, how can you make such an inference? All that you can say in the former case is that you do not know whether the thing existed or not; whereas, in the latter case, you cannot but accept its existence: If the caste-system is referred to even in a single place, it is enough to establish caste; for existence has no degrees—verbal repetition like ससेमिरा cannot increase, and absence of it cannot decrease, the existence of this institution. Moreover, the Vedas, encyclopaedic in range, cannot be expected to deal exclusively with caste. Neither is it relegated to some dark corner; it is placed conspicuously; and though it is repeated but a limited number of times by the Vedas, it is repeated by an unlimited number of pious *Dvijas* all over the land; for the portions containing this institution, (*Purusha Sukta*, for instance: "ब्राह्मणोऽस्य मुखमासीत्"), are to be chanted every day by thousands in their religious exercises; the portions referring to caste are in fact rendered more familiar to us than many others that do not deal with the subject.

Objection:—The *Aryans* had *Arya varna* or white colour. The *Dasas* or *Dasyus* had *Dasavarna* or black colour. Therefore those two castes came from these two colours.

Answer:—How do you know that the *Aryans* were white-skinned and that the *Dasas* were black? When you cannot establish the two colours, you cannot base the castes upon them. Probably, you urge that the two words suggest the two colours respectively; but has any Dictionary given white as the meaning of *Aryan*, and black as the meaning of *Dasa*? How can you then infer that these colours belonged to those races? Suppose you contend that *aryan* means noble or venerable, and that *Arya varna* is noble or venerable colour, that this can only be the white colour, and that it belonged to the Aryans. But how can you affirm that the white colour only is the noble one—for you seem to think that the red hue pertained to the nobility of the time? I take *Aryans*

colours, they might produce different castes, destroying thereby the unity or intergrity of caste: for instance, frequent presence near the sacred fire with smoke and certain hard penances might blacken a Brahman and change him into a Sudra; dwelling constantly in some princely palace and enjoying the company of its members, a Sudra might contract red colour—at any rate, his descendants might—and there might thus be elevation to the Kshatriya caste. Occupation is not always in harmony with colour, and therefore with caste. If trading were, by producing the yellow tinge, to cause the Vaisya caste, then tilling of the soil, by darkening the skin, must cause the Sudra caste; but tilling, as a Vaisya's function, would not, in your opinion, produce the Sudra caste; how could you therefore assert that trade would import yellow colour to the body, and thereby generate the Vaisya caste? Again, if you cannot understand what connection there is between birth and occupation, can you tell me what connection there is between colour and occupation?—Why should a red coloured man alone be required to fight and to rule? You protest, I am sure, against 'the colour bar' in some countries—in South Africa, for instance—where the whites enjoy certain privileges that are denied to those who are black. If you say that colour is to determine status or eligibility, then you must defend the privileges of the whites and the disabilities of the blacks in those countries; but since you condemn such disparities, you must admit that colour could not have formed or fixed the occupations of the early Aryans. If colour had served merely as a sign of parentage, then parentage must have originated caste and regulated its functions—not colour or avocation.

Why, many of our reformers are extremely fond of the *Vajra Suchika Upanishat*; to them her decision must be final; what does she say? She clearly says that, since we cannot assert that Brahmans are as a rule of white colour and so on, we cannot rush to the conclusion that caste is caused by colour—"ब्राह्मणो श्वेतवर्णः इत्यादि नियमाभावात्..."! If our opponents accept the authority of this work, then they must give up their talk about caste by colour; if, however, they reject its authority, then they must not talk of caste by colour.

Literary and Educational.

Mother, awake!

BY M. K. NARAYANASWAMI AYYAR.

Mother, awake! Thy slumber shake
The first gray streaks of morn
The Whitening East adorn:
Thy children wait in humble state
To set Thee on the throne.
And Thou art not alone!
The greatest power, of strength a tower
Girds Thee on either side
To serve Thee as a guide
To Freedom's shrine of bliss divine!
Thy days of woe are past
And Joy doth come at last.
In Freedom's wake, without a break
The bark of Truth shall sail
Secure against the gale
Of false tenet and noisy frets
That wreck the life of faith
In mires of doubt and death.
Now rings the hour when holy power
Shall find some hearts that, freed
From pride and earthly greed,
Shall turn the ear in humble fear
To Truths thy saints expound
In verse for ever renowned
And lift Thy name again to Fame!
Holy Bharat ever sublime
First child of birthless Time
Unvanquished stand on main and strand!
Thy beacon-light of Truth
Inspiring old and youth
Oh light again on land and main!
And Freedom now in view
Its privilege to the few
Who sing thy lays of better days
When Love by force of soul
Shall lead men to the goal
Of equal right to brown and white!
The ancient rishis they
No more in deep dismay
Shall boot-less wait and mourn thy Fate!
The writs that wisdom wove
To Shastras, all in Love
Of humankind—though hard and blind—
Shall shed eternal bliss
On hearts that yearn for peace!
Ere this twilight in morning bright
Invests and floods the realm
Wear thou the diadem
On which is lit in flaming writ
'Thy spirit shall hold sway
Till comes that blissful day
When Thou shalt reign over hearts of men
And fixed on higher things
Than joys this planet brings
They hear the voice 'Rejoice, Rejoice'
The shrine of peace be thine
No, never more repine!'

True Patriotism.

BY P. ANANTHASWAMY.

"Patriotism, grows Godlike, Scorn to stand
Bondslaves to realms, but circle earth and seas."
Hardy.

Patriotism is deeply implanted in the human heart. It is the spirit which impels man to work for his Country, to deny himself for it, and, if necessary, to die for it. Hence a real patriot is one who obeys implicitly the laws of Humanity, who supports and defends its existence, rights and institutions and who does all in his power to augment its welfare. He vividly realises the lofty principle of the poet:

"God's puppets, best and worst
Are we; there is no last nor first."

He extends his sympathy to 'the poorest and lowliest and lost'; strives hard for them and devotes all his life to increase their happiness and diminish their pain. In his *Sesame and Lilies*, Ruskin speaks of certain persons as the true Lords and Kings of men. They are men whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace. Such men alone, Ruskin says, are advancing in life. In another place, he talks of the wide difference between being Captains or Governors of work and taking the profits of it. Real Kings, he says, are known invariably by their taking the least possible quantity of the nation's work for themselves. Such Lords and Kings of men are the real patriots who make nations and make them thrive. Their patriotism is not a cheap or tawdry sentiment but a stern reality, a vital force. Nor is it ever fickle or fitful. It is broad-based upon the immutable rock of *Dharma* and not upon the shifting sands of selfishness and philistinism. In other words it is as ardent and passionate as it is void of conceit or boastfulness. Small wonder therefore that the real patriot never allows his mental vision to be dimmed or marred by upsurges of passion and prejudice; but that he always strives passionately and sincerely after ideal human

comradeship. Tagore has struck the right chord in the following pregnant and memorable lines :—

" Where the mind is without fear, and the head is held high,
Where knowledge is free,
Where the world has not been broken up into fragments by narrow domestic walls,
Where words come out from the depth of truth,
Where tireless striving stretches its arms towards perfection,
Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit,
Where the mind is led forward by Thee into ever-widening thought and action,
Into that heaven of freedom, my Father, let my Country awake."

The Irish Rabindranath, A. E., two, voices this fundamental human relationship in the following strikingly beautiful lines :—

" They call us aliens, we are told,
Because our wayward visions stray
From that dim banner they unfold,
The dreams of worn-out yesterday...—
............We fling our answer back in scorn,
We are less children of this clime,
Than of some nation yet unborn,
Or empire in the womb of time,
We hold the Ireland in the heart
More than the land our eyes have seen,
And love the goal for which we start
More than the tale of what has been......
...........We would no Irish Sign efface,
But yet our lips would gladlier hail
The first born of the coming Race
Than the last splendour of the Gael.
No blazoned banner we unfold——
One charge alone we give to youth,
Against the sceptred myth to hold
The golden heresy of truth."

It may be that, in his endeavours to establish this fundamental human relationship, the patriot is thwarted at every step and at every turn ; it may be that he is misunderstood and misrepresented ; deserted by his friends and disowned by his parents ; and bullied and badgered in ways manifold. But he strongly disdains these petty vexations and, with the inspired certainty of Abt Vogler, exclaims in rapture :—

" These shall never be one lost good ! What was, shall live as before ;
The evil is null, is nought, is silence implying sound ;
What was good shall be good, with, for evil, so much good more ;
On the earth the broken arcs ; in the heaven a perfect round."

Nay more he ' follows the gleam ' in the spirit of the world-renowned Rabindranath Tagore. Sings the great Poet :—

" If nobody responds to your call, then follow the path all alone, all alone ; if every one is afraid and nobody wants to speak to you, then, O, you unfortunate ! Speak to yourself the story of your sorrow ; if while travelling in the wilderness, every body deserts you and turns against you, mind them not, but trample the thorns and bathe your feet with your own blood and go all by yourself ; if again in the stormy night you do not find a single soul to hold the light for you: and they all close their doors against you, be not faint-hearted, forlorn patriot, but take a rib out of your side and light it with the fire of lightning and then follow the gleam, follow the gleam."

The true patriot is thus the apostle of Universalism, the representative of world-wide Humanity who holds with Goldwin Smith, that " above all nations is Humanity." He also holds that " the presence of the national, the racial, the creedal and continental elements and their co-operation in human society are essential for the harmonious development of the universal; just as the presence and the co-operation of the distinct organs of the body are essential for the normal development of the man." In short, he thinks that "as the mission of the rose lies in the unfoldment of the petals which implies distinctness, so the rose of humanity is perfect only when the diverse races and the nations have evolved their perfected distinct characteristics, but all attached to the stem of humanity by the bond of love." Is it not therefore phenomenal that all his acts have their origin in love and that, for furthering their fruition, he unhesitatingly brushes aside all considerations of mere expediency such as the resort to arrogance, time-serving, charlatanism, and meretricious arts ?

The canvas of the history of the world is crowded with the names of great men and women who were imbued with a broad and humane outlook, who were fired with the delirious yet divine desire for serving and strengthening humanity, who sacrificed their lives at the altar of their country and whose example and advice are enough to make us eager for sweetening and beautifying human existence.

" Even their phantoms rise before us
Our loftier brothers but are in blood
By bed and table they lord it o'er us
With looks of beauty and words of good."

A retrospective glance at ancient India will not fail to convince even the most fastidious, harsh and captious critic, that our pious forefathers were inspired with intelligent and reasoned patriotism. Indeed patriotism was the breath of their being, the condition of their existence. They sought in the prosperity of their country their greatest happiness and in the loyal and willing devotion to its cause, the crown and perfection of their Dharma. जननीजन्मभूमिश्च स्वर्गादपि गरीयसी is what they have laid down. It is this lofty conception of patriotism that enabled them to keep out the internecine dissensions, the feuds and the sectarian persecutions by which European social life has been so mangled and cut up in the past. Hence it is no wonder that the great heroes and heroines of India are surrounded by a halo which does not differ in quality howsoever much it may differ in volume from the halo which surrounds Maha Vishnu himself.

Let us now look a little at the condition of things in India. The sacramental conception of our Motherland has become little short of a tale of sound and fury, signifying nothing, though in some quarters efforts are being made to revive it. The world is too much with us. We have become Sophists and Sceptics of an odious type and we fly in the face of those who preach to us the importance and necessity of safeguarding our national ideals and customs. Our mind which was once the abode of sublime and beautiful ideas, has unfortunately been converted into

" An unweeded garden
That grows to seed."

What Carlyle says of the average Englishman that if you want to awaken his real beliefs, you must descend into his stomach, purse and the adjacent regions would apply with great force to us. We are not at all cheered by the inspiring belief :

" God's in His heaven
All's right with the world."

Our society is now a prey to a thousand disruptive and disintegrating forces. We have developed a most unpatriotic attitude in respect of our time-honoured social customs and beliefs. Imbued with the ideas and principles of the so-called civilised West, we want to apply them *in toto* to the conditions of our society. In our insensate folly and sublime waywardness, we want to apply the axe and the spade to pull down the hoary edifice of our system of caste.

Little do we realise that our system of caste is based upon broad and humanising principles, that it is the solvent of social and economic difficulties, that it has preserved intact the land-marks of our beautiful social system and that, all things considered, it is essential to solid national progress. Little do we see that when that edifice is gone, no Aladdin's palace can rise in its place, at the touch of our magic wand but that the whole nation shall, for ages to come, be exposed to the chill dews of the sky, the bleak winds of the desert and the ferocious attacks of beasts of prey. Sir J. D Rees is therefore perfectly right when he said that if you destroy caste, you would destroy the foundation of the Indian economic system and you would probably have Bolshevism as a consequence. Again, our too persistent efforts to change established modes and habits are as indefensible as they are puerile. We have taken a rapid leap from decency to what to a Hindu are costly and abhorrent fashions.

Now, is all this patriotic ? Why, in the name of common-sense have we deviated from our long established and sacred conceptions and customs ? Is not our past the long-noted and fully-tested high watermark of culture and civilisation ? Is it not the aggregate of the wisdom of the ages ? Is it to be so lightly spurned ? What is the wisdom of a handful of presumptuous men by the side of the combined product of centuries ? Are they, in over-estimating their capacity, any better than the frog in the fable which burst itself in the attempt to assume the bigness of the ox ? Again, why are we so unpatriotic in giving up our national dress ? Is not our Indian dress a distinct and distinctive sign and symbol of our nationality ? Are not coats and caps and collars and neckties unsuited to our climate and as such irksome ? Do they not sit as heavy burdens and do they not tend to ill-health ? Are external trappings after all, more important than the spirit ? Is not the training of the mind, the culture of the emotions of paramount importance ? What does Shakespeare say ?

"Poor soul, the centre of my sinful earth,
Fooled by these rebel powers that thee array,
Why dost thou pine within and suffer dearth,
Painting thy outward walls so costly gay ?
Why so large cost, having so short a lease,
Dost thou upon thy fading mansion spend ?
Shall worms, inheritors of this excess,
Eat up thy charge ? Is this thy body's end ?
Then, soul, live thou upon thy servant's loss.
And let that pine to aggravate thy store ;
Buy terms divine in selling hours of dross ;
Within be fed, without be rich no more ;
So shalt thou feed on death, that feeds on men,
And Death once dead, there's no more dying then."

From what has been said above, it should not be imagined that by revering the past and by being loyal to its tradtions, we should shut our eyes to the defects of our ancestors. All that is meant is that we should on no account venture beyond our depths or rashly set their advice (conveyed in their books) at defiance. Our enthusiasm for 'reform' and 'change' should be tempered by loyalty and reverence for the past. If our aim is to achieve solid progress and sustained individuality, we must be true to our nationality and national integrity. Only thus could we maintain the continuity of our history and ensure the stability, permanence and prosperity of our country. I am aware that our Society bristles with evils and that they could be eradicated only by carefully studying the systems of other countries. The heartless demands of *Varasulkam*, unequal marriages of a glaring kind, all excessive, forms of selfishness, class oppression, the prostitution of Journalism and of the other professions for private ends, the wreck of the ends of law on the rocks and shoals of its own quibbles and technicalities and of systematic subornation and other forms of rascality—all these and more have to be sternly knocked on the head.

To accomplish this, we must cultivate a sane and moral patriotism. We should take more and more to the study of history which will broaden our sympathies and enable us to realise the Father-hood of God and the brother-hood of man. History abounds with numerous examples of great men and women who, to fulfil their mission on earth, brought into active play their highest and noblest powers. The robust optimism of a Napoleon, the strong grit of a Cæsar, the unflinching heroism of a Sivaji, the brilliant genius of a Washington, the extraordinary courage and presence of mind of an Iron Duke, the unerring powers of perception of a Nelson, the sympthetic and unaffected service of a Florence Nightingale and a host of others cannot fail to inspire the stirring memory of a thousand years and animate us with a high and fine and strong sense of patriotism. The commemoration of national days, the birth-days of our great religious teachers and important anniversaries is also advocated. Again, visits to our ancient temples and buildings of historical importance are calculated to awaken some glow of pride which is the motive-power generated by patriotism. We must at the same time guard ourselves against learning false patriotism which would scatter up in a trice all our golden visions of public good and destroy the temple of our progress. Rudyard Kipling has well expressed the peril of such false patriotism in his *Recessional* :—

"If drunk with sight of power we loose
Wild tongues that have not Thee in awe——
Such boastings as the Gentiles use
Or lesser breeds without the law——
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget."

Every student of history knows that Cardinal Wolsey, who "had sounded all the depths and shoals of honour, having fallen from the King's favour, strove to show Thomas Cromwell, a sure safe way to avoid the ruin that had befallen himself. Shakespeare puts these words into Wolsey's mouth :

"Cromwell, I charge thee, fling away ambition :
By that sin fell the angels ; how can man, then,
The image of his Maker, hope to win by it ?
Love thyself last : Cherish those hearts that hate thee ;
Corruption wins not more than honesty.
Still in thy right hand carry gentle peace,
To silence envious tongues. Be just and fear not :
Let all the ends thou aimest at be thy country's,
Thy God's, and truth's ?"

Let us realise the significance of the above advice and battle for the cause of God, crown and country. Let us at the same time, invoke the memory of our splendid past to keep us true to high ideals of national honour and probity. Let us animate our being with the lofty purpose of Wordsworth when he wrote the following beautiful sonnet :—

"It is not to be thought of, that the flood
Of British freedom, which to the open sea
Of the world's praise from dark antiquity
Hath flowed 'with pomp of waters unwithstood,'
Roused though it be full of ten to a mood
Which spurns the cheek of salutary bands,
That this most famous stream in Bogs and Sands
Should perish ; and to evil and to good
Be lost for ever in our halls is hung
Armoury of the invincible Knights of old ;
We must be free or die, who speak the tongue
That Shakespeare spake ; the faith and morals hold
Which Milton held——in everything we are sprung
Of earth's first blood ; have titles manifold."

Thus animated and strengthened, let us march

bravely forward and fulfil the dream of the Poet.

"That stone by stone I reared a sacred fane,
A temple, nor pagoda, Mosque nor Church,
But loftier, simpler, always open-doored,
To every breath from heaven; and truth and peace
And love and justice came and dwelt therein."

Historical and Scientific.

The Turkish Peace Terms.

[*From the Publicity Bureau.*]

A Gazette of India Extraordinary publishes the following principal conditions of the Peace terms which have been communicated by the Allies to Turkey:—

1. The frontiers of Turkey will be as already demarcated and where necessary revised by a Boundary Commission to be created. According to this delimitation Turkey will include the Constantinople sector of Thrace and all the predominately Turkish areas of Asia Minor.

2. The rights and titles of the Turkish Government in Constantinople will not be affected, but the right to modify this provision is reserved in the event of the failure of Turkey faithfully to fulfil the Treaty.

3. A Commission of the Straits will have authority over all waters between the Mediterranean, the mouth of the Dardanelles, the Black Sea, the mouth of the Bosphorus and of the waters within three miles of each of these mouths, also on the shores to such extent as may be necessary. The duty of the Commission will be to ensure freedom of navigation in these waters in peace and war.

4. A scheme of local self-government will be drafted for Kurdistan, including provision for the protection of Assyro-Chaldean and other minorities. The League of Nations will decide later whether Kurdistan should be granted independence of Turkey if it be proved that separation is desired by the majority of the Turkish people.

5. Certain portions of Smyrna are formed into a separte unit to be administered by Greece, the suzerainty of Turkey being continued for a period of years till the autonomous State of Smyrna decides its own destiny.

6. With the exception of the Constantinople sector, Eastern Thrace is ceded to Greece provision being made for the local self-government of the town of Adrianople.

7. Certain portions of the Armenian districts of Turkey are added to the existing Armenian Republic, the boundary between Turkey and Armenia in certain districts being referred to the arbitration of the President of the United States, whose decision will be final thereon and on any stipulation regarding Armenian access to the sea.

8. Syria, Mesopotamia and Palestine are provisionally recognized as independent States subject to administrative advice and assistance from a mandatory Power until such time as they are able to stand alone. The mandate for Syria has been entrusted to France and those for Mesopotamia and Palestine to Great Britain. The mandate for Palestine will include provision for giving effect to the declaration of the 8th November 1918, regarding the establishment of a National Home for the Jewish people.

9. The Hedjaz is recognized as a free and independent State. The King of the Hedjaz undertakes to assure free and easy access to Mecca and Medina for Muslim pilgrims of all countries.

10. Turkey relinquishes all rights and titles over the Egypt and Soudan and Cyprus.

11. Turkey recognizes the French protectorate over Morocco and Tunis.

12. Turkey relinquishes her claims to certain islands in the Ægean.

13. The military, naval, and air forces at the disposal of Turkey will consist of the following:—

1. The Sultan's bodyguard at Constantinople.

2. A troop of gendarmerie for the maintenance of international order and security and the protection of minorities.

3. Special elements for reinforcement of the gendarmerie and eventual control of the frontiers.

The bodyguard is limited to 700, and the gendarmerie with special elements to 50,000.

All warships interned in Turkish ports are declared to be finally surrendered. The Turkish fleet is limited to six torpedo boats and seven sloops. No military or naval air forces or dirigibles are to be maintained.

14. Control will be maintained over the finances of Turkey until the discharge of her international obligations has been assured.

15. Freedom of navigation and transit is secured. The following ports are declared international ports, provision to be made for free zones in each:—

Alexandretta, Basra, Batoum, Constantinople, Dedeagatch, Haiea, Hailad Pasha, Smyrna and Trebizond.

16. In addition to the above are numerous provisions regarding *a.* the League of Nations, *b.* the protection of minorities, *c.* the restoration of abandoned property rights, *d.* prisoners of war, *e.* graves of Allied soldiers, *f.* the punishment of war criminals, *g* economic questions and concessions, *h.* labour conventions, and *i.* antiquities; but it is not necessary to detail these in the present statement.

An Explanation.

However much they may regret some of this decision, the Indian Muslims must feel satisfaction in knowing that the settlement has been greatly influenced by their representations. When replying to the Khalifat deputation on the 29th January last His Excellency the Viceroy gave an account of the steps which had been taken by the Secretary of State and himself from the date of the armistice onwards to represent to His Majesty's Government the view of Indian Muslims, especially with regard to the Holy places in the Hedjaz and the future of Constantinople and to secure that their representatations should receive a full hearing from the Supreme Council of the Allies.

After that date the representatives of the All-India Khalifat Conference were given every facility and assistance by the Government of India to lay their case before the Prime Minister, and the strength of the Indian Muslim feeling in the matter has been impressed upon His Majesty's Government in frequent communications made to the Secretary of State. The Prime Minister, replying to the Khalifat deputation, assured the Muhammadans of India that their case had been presented with great force and had been examined with conscientious care, not merely by the delegates of the British Empire, but also by the Supreme Council of the Allies, and in fact the representations made by Indian Muhammadans did materially influence the final decision.

It is well known that there was a great and strong body of public opinion, both in England and America which favoured the removal of the Turkish capital from Constantinople to Asia Minor, and that such counsels did not prevail is in no small measure due to the knowledge how keenly Indian Muslim opinion was opposed to this step. Indian Muslims have, therefore, the satisfaction of knowing that largely out of deference to their feelings and the representations of the Government of India, Constantinople was saved for the Turkish Empire as its capital.

The Governor-General in Council would next like to advert to the allegation which is sometimes made that the British policy has ever been in the past unfriendly to Turkey. For this statement there is no foundation. It is unnecessary to refer to the ancient friendship between the two countries proved by the entry of Great Britain on the side of Turkey in the Crimean war and by all her subsequent efforts to preserve the integrity of the Ottoman Empire. The forbearance

which Great Britain displayed and the provocation which Turkey under the domination of German influence and the leadership of the Committee of Union and Progress gave before the war was declared were fully explained in the communique issued by the Government of India in October 1914. It was Turkey which broke the traditional friendship with Great Britain. In his reply to the Khalifat deputation the Prime Minister made it absolutely clear that Great Britain had no understanding of any sort or kind with Russia to the detriment of Turkey when the war began. In fact, Great Britain sought to deter Turkey from entering the war by giving her the most complete assurances that if she maintained neutrality Great Britain would see that at the conclusion of peace no conditions would be laid down which would impair her independence and integrity, and that economic conditions of a character favourable to Turkey would be obtained. In spite of all these assurances Turkey took the fatal step of entering the war on the side of Germany and against her ancient Ally.

It is most important that there should be no misunderstanding as to the attitude of the Government towards the question of the Khalifat. The Government of India repeat again that the question of the Khalifat is one for Muhammadans, and Muhammadans only, to decide and that with their free choice in this matter. The Government have no desire to interfere, but they cannot acquiesce in the statement which is now made that the Khalifat of the Ottoman Sultan has remained unchanged in its temporal attribute for thirteen centuries or that it implies any temporal allegiance on the part of Indian Muslims. These are propositions which are contrary to history. The temporal power associated with the Khalifat has undergone the most violent fluctuation during the last thirteen centuries. It covered the whole of the dominions embraced in the Saracenic Empire when that was in the fullness of its glory. On the other hand, it was reduced to nothing for over two centuries when the Khalifat was the mere spiritual head of the Islam under the Mameluk dynasty of Egypt. With the transference of the Khalifat to the Ottoman dynasty the temporal power of the Khalifat has waxed and waned with the extent of the Ottoman Empire, but the essence of the Khalifat remained unaltered and cannot now be affected by any present change in the boundaries of that Empire nor also so far as Indian Muslims are concerned is there any historical basis for the claim that the Khalifat implies any temporal allegiance on their part to the Sultan of Turkey. Any such theory of divided allegiance would be subversive of the constitutional basis of all Governments. It is also a mistake to suppose that the war was a religious one or that the terms of peace have been influenced in any way by religious consideration.

The Muslims of India recognised this first proposition very clearly five years ago. The war was one between Christian Powers, and the alliance of Turkey with a Christian Power places this beyond doubt. As to the second, the Peace Conference has applied the same principles to all autocratic Empires, Muslim and Christian alike. The Empire of Austria-Hungary has lost over two thirds of its dominions and three fourths of its population. Heavy as Turkey's losses are, they fall far short of these, and although it is true that Turkish sovereignty has been confined to areas within which Turks predominate, Indian Muhammadans must remember that the independence of their Arab co-religionists remains intact throughout a very large proportion of the remainder of the former Ottoman Empire, and that the only areas which have been removed entirely from Muslim control are the comparatively small areas of Armenia, Thrace and Smyrna, in each of which according to pre-war statistics the population was predominently non-Muslim.

Again, it has been said that the settlement is a breach of the promise or offer made by the Prime Minister in his speech of January 1918, when he said: "Nor are we fighting to destroy Austria-Hungary or to deprive Turkey of its capital or of the rich and renowned lands of Asia Minor and Thrace which are predominently Turkish in race." This passage must, however, be read with its context, for Mr. Lloyd George continued: "While we do not challenge the maintenance of the Turkish Empire in the home lands of the Turkish race with its capital at Constantinople the passage between the Mediterranean and the Black Sea should be internationalized and neutralized. Arabia, Armenia, Mesopotamia, Syria and Palestine are, in our judgment entitled to a recognition of their separate national conditions."

The Peace terms now published fulfil this offer or promise, for her home lands which are predominently Turkish in race have been left to Turkey and those portions of Thrace and Smyrna which have been separated have been treated in accordance with the principle of nationality. This is the principle which has been followed in all other Treaties of Peace. The Supreme Council decided that the Turks had forfeited their title to rule over the majorities of other races and that these majorities should be joined to their own national State. Both in Thrace and in Smyrna the Muslim population before the war was in a minority. In 1914 and 1915 the Turkish Government carried out a systematic deportation of the non-Muslim population from these areas, and statistics of to-day cannot, therefore be made a reason for retaining them under Turkish rule. In Thrace the sector of Constantinople where Turkey predominates has been conserved to Turkey. The rest of Thrace predominently Greek in 1912, has therefore, been united with Greece.

There is no doubt that Adrianople is predominantly Turkish, but it is separated from the Constantinople sector by a region predominantly Greek. It is impossible to separate land such as this from territories by which they are sourrounded, and therefore, in accordance with the universal practice of the Peace Council in the rest of Europe, it has been treated as part of Thrace subject to an arrangement which ensures a system local self government and guarantees proper representation to the Turkish majority in Adrianople. Similarly in Smyrna the majority of the people are definitely Greek and Armenian. But the area transferred has been cut down to the minimum suitable for separate administration. The suzerainty remains with Turkey, and the districts concerned will eventually decide their own destiny by vote. The port of Smyrna will be free. Turkey will give freedom of transit, and there will be a separate department for the Turkish minority.

It is unnecessary to refer at length to the reasons which have led the Allies to insist on the internationalization and neutralization of the Straits between the Mediterranean and the Black Sea. Its opening to Germany and its closure against the British in 1914 had disastrous effects in prolonging the great war with all its bloodshed and misery. The great waterway of the world must remain in future open to the free commerce of all nations:

The maintenance of some control over the finance of Turkey to safeguard international obligations is no new proposal, as for years such control has been exercised for the administration of the Ottoman debt. This necessity has become all the greater now that the debt has increased from 160 milions to nearly 500 millions, while the Turkish territory has decreased. The new States formed out of Turkey and the ceded territories will bear a proportion of the pre-war debt. There are provisions granting to Turkey a consultative voice in the Financial Commission and for the termination of the Commission when her obligations have been discharged.

The provisions regarding the army and navy of Turkey require little comment. The reduction of the Turkish army is in accordance with the arrangements which have been made for the general disarmament of the other Powers lately at war with the Allies. Turkey had no effective navy before the war, and this condition is maintained.

Of more interest to Muslims in India are those provisions which concern the portions of the former Turkish Empire where their Arab co-religionists preponderate. The absolute independence of Arabia is recognized. For generations the Arabs have suffered from the misrule of the Turks, and it is unreasonable to ask that the Arab populations which have claimed independence of Turkey and have fought side by side with the Allies to secure their independence should be replaced by the Allies under Turkish rule. As the Prime Minister pointed out to the Khalifat deputation, it would be unjust to deprive the Arabs of their independence merely because they are Muhammadans and co-religionists of the Turks. We are applying, he said, exactly the same principles in Christian places, and to impose the dominion of the Sultan upon Arabia which has no desire for it is to impose upon the Arabs something which we certainly would not dream of imposing upon the Christian communities.

Similar considerations applied to Kurdistan, of which the right to local autonomy is provisionally recognized, and to those areas in Asia over which mandates have been entrusted by the Peace Conference to Great Britain and France, that is to say, Palestine, Mesopotamia and Syria. It cannot be too clearly understood that in all these three cases the mandates have been granted for a specific purpose and for temporary periods. The immediate application to these areas of the principle of nationality would spell chaos and anarchy, and the work of the mandatory powers is to assist the local inhabitants with administrative advice and help until such time as they are fit to take over with success the business of administration without outside assistance. Islam will not be weakened by these arrangements, and the two great Powers to whom these mandates have been confided include within the limits of their Empires a very large proportion of the total communities of the Muslim population of the world—a guarantee that the interest and rights of the Muslims of these areas will be fully respected.

In the countries of Arabia, Iraq and Palestine are situated the Holy places of Islam, in which all Muslims are profoundly concerned. When the war began the Allies gave a solemn pledge that the Holy Places would remain inviolate. This pledge has been observed in the spirit and in the letter during the actual occupation by His Majesty's forces of the territories in which some of the Holy Places are situated, and steps have been taken to ensure their strict sanctity. The city of Jerusalem was not attacked, as has been stated, but surrendered without violence offered or attempted after it had been isolated in the course of operations against enemies armed in the field. The fullest measures were straightway taken to preserve the sanctity of the Holy Places within it and the city, which is in itself as sacred to Christians as to Muslims, was entered by the victorious British General on foot. The Muslim shrines continue as before in the hands of their own Muslim custodians. In Mesopotamia, the Holy Places of Kerbala and Najaf were never attacked and no acts of war committed there by our troops. The scrupulous forbearance of his Majesty's soldiers was greatfully acknowledged by the inhabitants themselves. The unopposed occupation of Baghadad as of Jerusalem involved no attack on the Holy Places but was an inevitable incident in the field operations of the war. The shrines in these sacred places of Mesopotamia are now in the custody of a distinguished Muslim, whose charge of them is an ample assurance that their sanctity will continue to be fully respected. The British forces have conducted no operations whatever in the Hedjaz, and any reports that Mecca or Medina have been entered by British troopers are utterly without foundation. These places are entirely under Arab control.

There remains the case of Armenian districts whose incorporation in the adjoining Armenian Republic is a direct consequence of Turkish misrule, and of the application to this area of the principle of nationality. The cruelties perpetrated on the Armenians in the shape of massacre and deportation admit of no doubt. The story has been proved by independent and reliable witness, and it is established beyond dispute that during the year 1915, at least 600,000 Armenians were destroyed. The facts were indeed admitted by the Turkish emissaries in Paris who represented the Turkish Government and their whole excuse was that the Committee of Union and Progress who were in power at the time were responsible for the massacres.

In these explanations of the Turkish Peace terms the Governor-General in Council does not speak for His Majesty's Government. He has utilised such information as has come into his possession and has attempted to explain the terms with special reference to their bearing on Indian Muslim sentiments. He has stated all the facts, nothing being mitigated and nothing overstated. He recognises that in spite of all explanations the terms of the Peace settlement with Turkey are such as must cause pain to the Muhammadans of India. The Muslims must brace themselves to bear with patience and resignation the misfortunes of their Turkish co-religionists. The situation is one which calls for clear vision and a resolve to build a better future on the wreck of the past. Above all, the world needs peace and goodwill. It is a matter of supreme necessity for all men to work towards this end and those who at this critical time arouse religious passions are enemies not only of India but of mankind.

THE VICEROY'S MESSAGE.

DATED 15TH MAY 1920.

His Excellency the Viceroy has sent the following message to Indian Muslims:—

"To-day the decisions of the Supreme Council of the Allies in respect of the peace settlement with Turkey have been made known to the world. They have been reached after the most careful and anxious consideration of representations from the Muslims of all countries, and you have my assurance that before coming to its present decisions the Supreme Council has had all possible regard to those representations which have proceeded from the Muhammadan subjects of His Majesty in India. My Government are issuing along with a summary of the Peace terms a statement which explains the principal decisions and the reasons for them. These are in full accordance with the high principles which have been applied in the Peace settlements with all other Powers lately at war with Britain and her Allies. Nevertheless they include terms which I fear must be painful to all Muslims. The long delays which have protracted your anxiety for over a year, although they have been unavoidable, have filled me with regret for your sakes and now in your hour of trial I desire to send you a message of encouragement and sympathy which I trust will uphold you. In the day of the Empire's need you made a splendid response to the call of your King and Country and by so doing you contributed much to the triumph of those ideals of justice and humanity for which the Allies fought. The empire of which you form a part is now firmly established on these ideals and a great future of political progress and material prosperity is within the grasp of the Muslims of India, who have enjoyed under British Rule the fullest religious freedom. Before the late disastrous war Great Britain had always maintained the closest ties of friendship with Turkey and I am confident that, with the conclusion of this new treaty, that friendship will quickly take life again and a Turkey regenerate, full of hope and strength, will stand forth, in the future as in the past a pillar of the Islamic Faith. This thought will, I trust, strengthen you to accept the Peace Terms with resignation, courage and fortitude as to keep your loyalty towards the Crown bright and untarnished as it has been for so many generations."

The Conservation of Cattle Urine.

By. Mr. H. C. Sampson, Dy. Director of Agriculture.

Experiments have been made by the Agricultural Department of Central Provinces to test the value of cattle urine as a manure. This has been found to be of very great value, and under certain conditions the urine collected from one bullock has been found to be of greater value than the dung of the same animal collected during the same period.

The following is the method of conserving cattle urine as adopted in the trials aboved referred to:—

"On the floor of the cattle-sheds spread 6 inches of fine dry earth kept in position by means of a plank of wood of the same depth. The earth absorbs the urine and retains the nitrogen and is therefore a most valuable manure. The surface of this layer of earth should be kept loose and powdery by stirring it daily with a *mammottie* or other tool. The earth should be stored in a pit or spread in the field after it has been allowed to lie for about a month in the stall; a fresh layer should then be put into the stalls."

Some modification of this system seems quite capable of easy adoption in this Presidency. Such a system, if adopted, should add much to the comfort of the ryots of the Ceded Districts, and in other places where cattle are kept in the dwelling-house. An adoption of this method would mean a clean and odourless floor and better health both to the people and to the cattle, while in return for the extra trouble a valuable manure is obtained.

In many places such as Tinnevelly and parts of Madura and Coimbatore, cultivators already pay special attention to the preservation of cattle manure. This is stored in pits, and at intervals of week or more the manure is covered over with soil or tank silt. If the manure is too dry, it is even sometimes watered. If this soil or tank silt were replaced by a sandy soil which had been placed in the floor of the cattle-shed and allowed to absorb the urine of the cattle in the way described above, the ryot would be able to nearly double the value of his manure.

On the West Coast, there is, in the South Kanara district, already an excellent system of preserving both cattle manure and urine The floor of the cattle-shed resembles a pit some three feet deep. The dung is not removed from this but is covered over daily with fresh jungle leaves and other fresh vegetable matter. This operation continues until the pit is full when the whole is emptied and either taken to the field or stored in a neatly made manure heap. It would be difficult to improve on this method, provided that the supply of jungle leaves is available, but in many cases this is not the case, and though it may be possible to maintain a supply of leaves and other fresh herbage during the rains, in the hot weather months this system of using dry earth as an absorbent for cattle urine might easily be adopted in places where jungle leaves have now become scarce.

In Malabar, where possible, the South Kanara system of using leaves as litter for the cattle should be adopted, but on the Sea Coast where leaves are not available, this dry earth method might be tried. There is a great room for improvement in Malabar in the method of dealing with cattle manure. For several months in the year, this is in a semi-liquid condition and subject to all weathers, with the result that the most valuable manurial ingredients are washed away. This could easily be consolidated by mixing with it leaves, twigs, weeds and other vegetable growth which is so luxuriant during and after the monsoon, while the dry earth removed from the shed could be used to cover the dung, and in time it would become more or less incorporated with it.

In Tanjore and many other East Coast Districts one sees that often considerable trouble is taken to house the cattle, but that no attempt at all is made to conserve the urine. This is either allowed to soak into the the solid floor of the shed or else is drained off into the village street, where it becomes a public nuisance. This dry earth method of conserving the urine as adopted in the Central Provinces and described above might very well find a place here, and would add much to the ryot's manure supply and consequently to the yield of his crops.

—*Publicity Bureau.*

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Medical.

Vaccination: A Fallacy.

BY N. F. BILIMORIA.

(From the *Indian Humanitarian.*)

One might ask, probably, what vaccination has to do with the principle of Humanitarianism? The answer is, because in vaccination is implied two kinds of cruelty: (a) cruelty to a heifer in producing filthy vaccine lymph;* and (b) cruelty in inoculating the lymph into healthy bodies of infants, children and adults, in the vain hope of making them immune against an attack of small pox.

ORIGIN OF VACCINATION.

There was a superstition among the peasants of Asiatic Turkey, that if any person would be inoculated with the scab of cow-pox it would ever after make him immune from the disease of small-pox. A visiting lady from the English Court believed in the superstition and introduced the idea in the eighteenth century in Europe, on her return home. The system of 'grafting' the disease started from her story and spread all over Europe doing more harm than any good as was anticipated. Subsequently it was discovered that the custom was spreading the disease instead of making the men immune against small pox, resulting in an epidemic; and to stamp it out stringent measures were adopted. A law was enacted making the practice of 'grafting' as criminal. It is curious, however, what was *prohibited* by law in that century is *enforced* by law in this twentieth century of enligtenment.

MANUFACTURE OF 'PURE GLYCERINATED CALF LYMPH.'

A calf, three to six months old, is firmly strapped to a specially designed tilting table, its abdomen shaved, and from 100 to 120 incisions are made in its skin with a sharp scalpel. Into these incisions virus is well rubbed by the aid of a bone, spatula, and the animal is then released and tied up by its head (so that it cannot lick the irritating sores) for five days, until the wounds become scabs. The calf is then returned to the table, rebound, the whole surface of its abdomen washed with warm water, each scab is separately gripped with a clamp and the top of the crust removed or the skin is put firmly on the stretch, and the contents of each sore carefully scraped out with a steel spoon. The contents of these 120 scabs consist of lymph, pus, blood, dead skin, &c., all of which is transferred to a crucible and mixed thoroughly with an equal quantity of glycerine by means of a small electric motor. It is afterwards strained in order to remove hair, pieces of flesh or other coarse ingredients, and is then put into tubes and sold as 'pure glycerinated calf lymph.'—

THE PROCESS OF TRANSFUSION.

'The vaccines are nitrogenous substances,' says Dr. J. D. Harrigan, M.D., 'which, if not poisonous already become so when a certain temperature is attained, and that is reached at 90 degrees F. Imagine what happens when they are plunged into a temperature of 98.4 degrees F., the normal temperature of the human body.'

Let us picture to ourselves the condition of our nitrogenous articles of food, such as dal, milk, &c., exposed all day to a boiling temperature of 90 deg. F, and we shall readily observe what is transpiring in our inoculated arm after the already decaying putrid matter is either scratched or squirted into it. 'This cow-juice, otherwise known as vaccine,' states Dr. Harrigan, "taken from running sores on calves, is already on the road to corruption (otherwise it would not be found in running sores), and when introduced into the moist tissues of the body at a temperature of 98.4 deg. F., simply goes bad all the more quickly surely setting up blood-poisoning in all cases, without exception, wherein it 'takes,' and is followed, as every-one knows, in thousands of cases by most serious consequences, even deaths by the hundreds resulting from it.'

Neither the risk nor the folly of it was foreseen by the medical fraternity, and the same authority discloses the ridiculous medical argument againt this process. 'The entire medical profession,' says the doctor, would denounce as a fool a physician who would inject beef-juice, *healthy* beef-juice, into the tissues for any reason whatsoever, yet this entire medical profession, almost, applauds to the echo the introduction of effete, waste-products running sore 'cow juice' as a truly wonderful scientific procedure! Lord help the profession!"

EDWARD JENNER.

However, Edward Jenner, a physician, after the first epidemic, continued his experiments, and published his *Inquiry*, in 1798. He inoculated his son and a young man named James Phipps, both of whom died of tuberculosis. Six of his patients had had cow pox when young, and were inoculated with small-pox in the usual way from twenty-one to fifty three years afterwards, and because they did not take the disease, he concluded that the cow-pox had preserved them. But we are well aware that a considerable proportion of persons in middle age are insusceptible to small-pox infection. Moreover, it is admitted by pro-vaccinists themselves that the effect of vaccination die out entirely in a few years—some say four or five, some ten—so that these people who had cow-pox so long before were certainly *not* protected by it from taking small-pox.

Even with this data before him, Jenner presented a petition to the English House of Commons for a remuneration, assuring the members of that body that 'Cow-pox admits of being inoculated on the human frame with the singularly beneficial effect of rendering through life the person so inoculated perfectly secure from the infection of small-pox.'

The British Parliament voted Jenner £10,000 in 1802. Later Jenner declared that 'vaccination *did not protect from small-pox,* denouncing in strong terms as spurious, cow pox virus contaminated with the virus of small-pox.' So re-vaccination was introduced, it is stated, on the ground that the old vaccination would entirely lose its effect on the system after several years, until now authorities say vaccination is necessary every time small-pox enters a community.

Alfred Russel Wallace, the co-adjutor of Darwin and the 'dean of science,' whose name is not unknown to the scientific world, from whose celebrated article 'Vaccination a Delusion' I have taken liberty to draw some material, goes on to say:—"When the flood of evidence poured in, showing that it (vaccination) did *not* protect, it was already too late to remedy the mischief that had been done, since the profession would not so soon acknowledge its mistake, nor would the legislature admit having hastily voted away the public money without adequate reason. The vaccinators went on vaccinating. The House of Commons gave Jenner £20,000 more in 1807, endowed vaccination with £3,000 a year in 1808, and after providing for free vaccination in 1840, made the operation compulsory in 1853 by a fine, and ordered Guardians to prosecute in 1867."

That the claim of Vaccination that it protects mankind from small pox is spurious enough can be seen from one of the latest reports (statistics) of small-pox cases with their vaccinal condition for the years 1914 and 1915 which has been obtained by Mr. H. G. Chancellor, M. P., from the office of the Local Government Boards, which form very interesting reading. It is mentioned therein that.

'In 1914 there were only 4 deaths from small-pox in all England and Wales, but there were *6 deaths from vaccination.* Likewise in 1915 there were 11 deaths from small-pox but *there was an equal number of deaths*

---

* LYMPH, a colourless nutritive fluid in animal bodies.' (Chambers' Dictionary.) How misleading to apply this term to a product of *disease*, used to produce another *disease* and now admitted to be capable of transmitting some of the most horrible diseases which afflict mankind—syphilis and leprosy:—A. R. W.

This filthy pus is injected into the healthy human body, and is called—Vaccination.

from vaccination. This shows that vaccination protects small pox is a mere delusion.'

INTRODUCTION OF VACCINATION IN INDIA.

Miss Lily Loat, than whom there is hardly any one who has studied this question deeper, while contributing an article on 'Parsis and Vaccination' in *The Sanj-Vartman* Parsi New Year's number, gives a very interesting history of the introduction of this nefarious system into India. She declares:—

'Early in June in the year 1802, vaccination was first performed in Bombay when twenty or thirty persons were vaccinated with a virus which had been sent in a specially sealed packet from Dr. de Carro of Vienna, but only one of them developed the vaccine-disease, a child named Lusthall, aged abot three years. Five children were vaccinated from Anna's arm on the eighth day, and from them the virus was transmitted to various parts of India. The original source of the vaccine was the stock of Dr. Sacco of Milan, who got it from some Lombard cows. It was thought by the English supporters of vaccination that the veneration the Hindus felt for the cow would predispose them to accept a practice in which the cow was the origin of the material used. Thus in a letter written on November 29th, 1802 by Dr. Fleming, first member of the Medical Board to the Governor-General in Council, it is suggested that an address be published in the Persian, Hindi, Bengalee and Sanskrit languages, 'giving an account of the discovery, in which the curious, and, to the Hindi, very interesting circumstance that this wonderful preventive was originally procured from the body of the cow, should be emphatically marked.'

OPPOSED BY THE BRAHMINS.

'But the very reverence of the Brahmins for the cow made them oppose vaccination, for they contended that cow pox was impure. Thus in a book describing the history of the advent of the Parsis in India in chronological order the following occurs—

'1804, Government having ordered vaccination to be introduced, Dastor Barjorji Kharshedji Darab Palan, of Surat, having given it as his opinion that the intermixture of the vaccine of the cow could not be permitted with human blood (as contrary to the Zoroastrian religion) the Surat people opposed it.'

'Opposition was forthcoming from other districts and a crafty method was adopted for overcoming it. It was pretended that vaccination was no new thing in India, and papers were circulated which purported to be copies of old Sanskrit writings describing vaccination Baron, Jenner's biographer, was somewhat indignant to find that these 'pious frauds' had in some quarters resulted in the belief that vaccination had actually been practised in India long before Jenner introduced it to England, and he took pains to show that these alleged ancient Sanskrit manucripts had been concocted by people who desired to overcome the Indian prejudice against vaccination.

SUCCESS OF THE FRAUD.

'We may assume that these fraudulent methods of propitiating educated opinion in India were not unsuccessful, for vaccination was more and more widely practised, until at the present time the proportion of infants and young children vaccinated in India is far greater than the proportion in England.'

POISONING THE WORLD.

Thus not only England and India, but the whole civilized world was perverted, blood-poisoned, and made more pain-stricken than what it was previously, by the pro-vaccinist medical fraternity of the present day. Vaccination makes men more susceptible to other diseases. To hope for a healthy body after sowing the seeds of disease is to live in 'fool's paradise.' No diseased matter will ever produce a healthy body: nor ever pain caused will give one happiness. We have quite abundant evidence and proof of this maxim, not only from men whom the world called 'great', but from those who have practised and advocated vaccination for years and then came to the conclusion that 'vaccination is a curse' because it does not prevent nor it cures small-pox, but, on the contrary, gives various diseases. This is admitted from almost the beginning of the time the fad was introduced into the world by men who propagated and pampered it. Jenner himself has recorded it.

Dr. O. L. M. Abramowski, M.D., formerly a Public Vaccinator, writing on 'The Truth about Vaccination,' certifies that, 'Calf lymph as used at present in vaccinating our children is a mixture of the virus of cow-pox (syphilis) and of small pox. Calf lymph contains very frequently the germs of other diseases, such as erysipelas, tuberculosis, pyæmia, septicemia, leprosy, glanders, &c. Pure calf lymph exists only in imagination. No Government ever guaranteed calf lymph free from dangerous disease germs."

(*To be continued.*)

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Miscellaneous.

Olla Podrida.

In the April issue of Blackwood's Magazine it is said: 'In times of political disturbance or decay it has been noticed that the natural barriers of sex have been broken down.' This is perhaps because in the very word 'women', 'men' appears. Hence women are supermen, because the word 'woman' includes 'man.'

* * *

The writer continues: 'In England, at any rate, the identity of the sexes has been assumed for the last ten years...They (the women) insist that they shall be admitted to full membership of the University, that they shall vote in the Senate, and shall masquerade in male attire.' This is quite natural. In fact supermen ought to have super-male attire. That is to say, the attire should be thoroughly super. The trousers ought to cover the arms; the waistcoat should be round the loins; the hat should cover the feet; and the boots should be on the head.

* * *

The writer above said refers to 'Man—Woman (Hic Mulier)"—a pamphlet of the 17th century. So the man—woman is a recurring epidemic. The writer talks of 'these apes of masculinity.' But he forgets that reversion is as essential a feature of cosmic life as evolution. So man having come from the ape must go back to the ape!

* * *

. The writer speaks of 'the reckless distortion of gracious shape and handsome feature' and says that the errors of fashionable extravagance 'will yeild more easily to laughter than to declamation.' Is it so? The errors will yield to nothing, till the new toy becomes tiresome.

* * *

The writer proposes a separate woman's university. But who wants peace when he or she can have the red-joys of conquest?

* * *

Meantime we learn that at Rangoon a Chetty married a star actress. So woman is conquering both stars and men: All hail, woman! I am for gynarchy.

* * *

Meanwhile Bezwada Brahmins are invading Palghat to secure brides. My advice to all men is: Pause and wait for the brides to come out in the course of the conquest of the world by women! Let us see if the man—woman or any type of the modern woman can get on without men.

* * *

Not being content with signalling Mars, the modern man wants to make a rocket to go to the Moon. He is deterred by the fact that as yet no returning rocket has been invented. Is that necessary? Are not most men to-day living in the moon already?

* * *

Did you read about the Chittoor League of the Servants of the Star? If not read it and tell me whether they have not gone beyond the moon? The members made short prayers for the speedy coming of the Master? I suppose that they made the prayers short lest He should come before the prayers were concluded! What funny people?

* * *

A strange contrast to this moon-struck madness is the practical proposal to drop flowers from the sky (i. e. from an æroplane) over the steamer which brings the Prince of Wales. When shall we learn to be practical and pious at the same time and give up foolish mysticism?

* * *

The inventors are threatening us with the oratorical telephone, by which a speech can be transmitted to any distance. Already we are being gassed too much. Should we be gassed through the telephone as well?

* * *

The newspapers are full of persons who assure us that they are standing. Is it because Milton says: 'They also serve who stand and wait.' Most of them will stand and wait (for the next Council). My friends, kindly sit down. Have you not become tired with too much standing? Still they come. I am afraid that there will be more candidates than voters. May I suggest a solution? Each man should vote for himself and none for any other.

SCRUTATOR.

Humours of a Municipal Election.

BY SON OF INDIA.

It was the 12th of December, 1911—the day on which our august Sovereign held the historical Durbar at Delhi. The citizens of Pattukkottai, traditionally a most loyal people brimming with enthusiasm and gratitude for the signal honour that His Imperial Majesty was bestowing, of all his dominions, on Holy Bharata Varsha, held a mass meeting at which not one of the ten thousand four hundred and forty-four was missing. Speeches were enthusiastically received. Resolutions on loyalty were moved in the most pathetic terms which would have brought a blush even to the late Hon. Mr. V. Kunhiraman Nayanar who, in moving a resolution to the same effect sometime later in 1914, in the Local Legislative Council was so far carried away that he fell down dead of heart-failure due to over-excitement! But lo! Why are the serried ranks of the police, and the officers of His Majesty leaving the hall so precipitately? What has cropped up to mar the even tenor of the meeting? Mr. Venugopal Naidu begins with his 'Friends' after the fashion of Antony. It is the anti-Municipal resolution that he moves. It would appear that Mr. Callous Sneaksby Fool-hardy, B.A., I.C.S. J.P., Collector of Tanjore had recommended to Government that 'in the better interests of the town and its people,' the town of Pattukkottai, and its adjoining hamlets of Sendakottai, Surapallam and Papanad might be constituted into a Municipality, and a solicitous Government had approved of his scheme, and published a notification in the official Gazette inviting objections or suggestions, so as to reach Government on or before the 31st December. The people fondly hoped that if they sent in their objections along with their resolution of loyalty, their voice would make itself heard. The King had come and gone, the partition was annulled, Delhi was made the Capital but Pattukkottai's prayer remained unheeded. Letters and telegrams were sent, resolutions and protests were submitted. And a strong and influential deputation waited [or, to be more accurate, intended to wait] on Sir Government-Das Ramachari, A.B.C, B.C.D., C.D.E.F. the Indian Member of the Governor's Executive Council who was in charge of the particular portfolio. Sir Government Das however had to be unexpectedly, and no less unavoidably, absent at an entertainment given by the Hon. Mr. Daniel Coffin, the Planter's representative on the Legislative Council to meet Mrs. Dare-the-Devil who had been safely brought to bed of twin twins consisting of a male and a female child, and two eunuchs. The deputation was therefore referred to the Secretary to Government, Mr. Don Key. Mr. Key however happened to be too busy with his 'legitimate' work and in his turn instructed his 'under' to receive the deputation. As might be expected, the deputation achieved nothing, and in a fortnight a Government Edict went forth constituting Pattukkottai into a Municipality from the 1st of April 1912. The maximum strength of the Council was fixed at 12, and the Revenue Divisional Officer became the Chairman. All the other eleven members were nominated. The people were not enamoured of the *personnel* of the Council and were anxiously waiting for the expiry of their period of office, most of whom were however given a fresh lease of life, and the people were none the better for it.

Sir Government-Das went away on furlough, personally to pay his respects to the King, and a Uni-

versal prayer went forth to Heaven that He in His Infinite wisdom, direct that the valiant knight might no more rejoin duty. But that remained only a pious wish. For a brief space, however, Mr. Muhammed Hariharan (indicative we suppose of the Hindu-Moslem Unity) was called to the Executive Council and he ordered that 75 per cent of the seats on the Pattukkotai Municipal Council should be thrown open to election.

* * *

The election came on. They were hotly contested in every ward, and nowhere was competition more keen than curiously enough in the Paracheri ward, which despite its nomenclature had on its electoral rolls a few fishermen, and most of the workmen in the *Exploite-de Indie* manufactories. There were as many as four candidates, all of them, each in his own estimation, superior by qualification to any of the others. The Zemindar of Surapallam thought he had no need even to stoop to bid his farm-labourers to vote for him. Rai Sahib Josiah Pillay hugged himself to the belief that his gift of Rs. 10,000/- to the War Fund would work miracles. Mr. O'Greedy of the *Exploite de-Indie* was confident of an easy walk-over; while the Rev. A. (thiest?) Godless, S.J., B.A., D.D., PH.D. (Clay Univ.) expected his flock (who comprised most of the voters in the ward) to approach him with a humble request to represent them on the Council.

Nor were the voters idle. Their civic and political conscience had been awakened by such national papers as the *Desabhaktan* and the *Swadesamitran*. The *Hindu* and the *Hindu Message* were regularly read out to them by their well-wishers; their Labour Union had a choice collection of rare political books and pamphlets to which they had easy access. Popular lecturers like Drs. Rajan and Sastri, Rangasami Ayyangar and Satyamurti had roused up the people from their lethargy and instilled into them a wider outlook. The people therefore organised a meeting under the presidency of Mr. Swarajya Nadar, a foreman in the *Exploite de Indie* distilleries. After a few stirring speeches were made, they all took a solemn oath to stand together and vote for the candidate who could be expected to be of the greatest service to the public.

The polling day drew near. The Rev. Mr. Godless first began the move, and after an unusually lengthy Sermon one Sunday on the duties of a flock towards their good shepherd, gently broached the subject. A murmur arose among the Congregation, and on the next day the Christian voters met and respectfully submitted a *petition* to their Pastor beseeching him to intimate to them what programme of work he intended to follow, in case he were returned to the Council. This 'impertinence' was too much even for this meet minister of God who became infuriated out of all bounds, fretted and fumed, swore that those d—d rascals should be made to feel how completely they were under his grip, and vowed revenge, yes eternal revenge for this intolerable insult. Not receiving a reply in time, they resolved to *petition* him again, respectfully pointing out how their civic duties forbade them to give their votes in his favour, assuring him at the same time, however, of their unswerving loyalty to him and to the Church. This epistle the Rev. Pastor applied to the blazing end of his cigar, and revolved plans of avenging himself. Rai Sahib Josiah Pillay was busy visiting the officials with garlands lime-fruits, and 'little presents,' while the Zemindar continued haughty and cold though his agents were throwing out hints to the labourers about the candidature of their master. Mr. O'Greedy on the other hand became most affable and condescending to a degree which roused the suspicions of the labourers that there might be more in it than was dreamt of.

* * *

The clock was striking ten one pitch dark night—relieved only by the frequent flashes of lightning. There was a heavy wind which every moment threatened to develop into a storm. The atmosphere portended heavy rains, and the prospect was sullen and gloomy. It was at this awful moment that nearly three hundred persons were seen assembled in a dingy old house. Solemn were their proceedings. What transpired there we have no means of knowing. But next day the Municipal Notice Board showed that a fifth candidate had entered the lists.

* * *

The Election drew nearer still. Mr. Godless stiffened up. He refused to baptize or officiate at marriages, refused to receive confessions or to absolve, refused to 'shrieve the dying' or 'bless the dead.' The labourers at the *Exploite-de-Indie* were harassed at every turn. They were locked in and locked out and the only argument resorted to was *argumentum ad baculinum.* Several of them were given short shrift. There was a sudden strike, but the strikers conducted themselves so very methodically that it was obvious they had a well-planned-out organisation behind them.

The Zemindar on the other hand thundered forth an announcement that he who did not vote for him would be brought to trouble. This so far irritated the labourers that at their next meeting of the Union they pledged themselves more sincerely than words can tell to stand by their previous resolution. Diverse were the ways in which the worthy Zemindar harassed them. But finding them firm as a rock, he arranged his tactics and tried to win them over by promises. His overtures having been spurned, he went about purse in hand. The labourers, who were too cunning for him, accepted of his bounty and promised him support. A contemptuous smile curled in the lips of the Zemindar. 'Beggarly traitors,' he soliloquised, 'let only the elections be over, and you shall all swing from the nearest tree.'

The polling day came at length. The Rev. Mr. Godless yet hoped against hope that the pious followers of Jesus might yet rally to his civic flag. And a little before the hour he drove in his coach and pair, as became a humble minister of Jesus who in riding an ass wanted to teach that very virtue viz, humbleness. Lucky was it for Mr. Josiah Pillay to have paid in his ten thousand, for was he not able to repose all responsibility, upon the officials, avoid all worry, all uneasiness of mind, avoid calling on every begger of a voter? The only thing that the good Rai Sahib troubled himself with was to order a new uniform for himself, and a few lace garlands for the officials. As for the zemindar he alighted from his car and proudly stalked in with his haughty mien and overbearing manners conscious of his own greatness. Mr. O'Greedy too arrived punctually to the minute hoping to haul in chance votes. But the fifth candidate was conspicuous by his absence. Nor did it appear that he had made any canvassing at all. Who is he? Echo answers, 'He.'

* * *

The time came for the counting of votes. The Chairman began to assort the slips, but the slips one by one went to the same heap, and each of the four candidates present was inwardly claiming that heap for himself. The last slip fell from the Chairman's hands, and still there was one lonely heap—one solitary heap alone. There was a solemn silence. 'Pakkian Ambalagaran 437 votes' announced the Chairman rather laconically. The scene became confused Mr. Godless, it must be said to his credit, was on his guard, and did not betray himself. Mr. O'Greedy bit his lip, and showered fire and brimstone on the 'rascally Indians,' 'hewers of wood and drawers of water,' while Rai Sahib Josiah Pillay broke forth in jobs and laments. 'O my ten thousand, O my garlands!' cried he The Zemindar was stunned for a while, but soon recovering himself uttered an imprecation which together with his haggard countenance made him appear as if he had just escaped from the nether regions.

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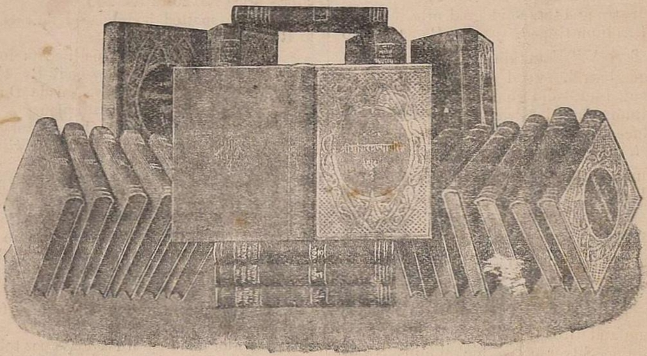

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